THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

Dear Brother,

According to your request I send you the following anecdote, stating how a guilty parent was reclaimed from the sin of profane swearing; and by the same instrument brought to engage in the duty of family prayer. About twenty eight years since, when I was a poor wicked careless sinner, my eldest son, then about four years old, had been living in a family in the country, where there was a pious young woman, who had taken much pains, *both by precept and example*, to impress my son's mind with the importance of religion, and especially of *secret prayer*. The family with whom he lived, was in the habit of bringing him home to see his mother on Saturday and calling for him on the Sabbath day following. On one of those visits he asked his mother in my presence, "where bad people would go to, who said bad words?" But before his mother had time to give an answer, he asked if they would not go to hell? His mother's answer was, that they would, unless they repented. He answered with a deep sigh, *which I never shall forget*, that his papa would go to hell then, *he* said *bad words*, repeating those profane expressions which I was in the habit of using. Language would fail, in expressing my shame, confusion and remorse at the time. I endeavoured to conceal my feelings, by affecting to continue reading a book, I had been perusing; but I had become almost blind with remorse, for I could not distinguish one line or letter from another.

My reflections were about the following. Surely, it is now high time that I break off from such profane and sinful oaths, when my own child has become my reprover. I from that hour resolved that I would cease from that sin at least, and never set the example to my children; which promise I have been enabled to keep from that day until this.

It pleased God, shortly after this rebuke, to give me such views of my exposed and ruined situation as a guilty sinner, that I was led to cast myself on the arm of divine mercy, through a dear Redeemer's blood and righteousness. I made a public profession of my repentance, and faith in the Lord Jesus, by connecting myself with his church and people. Yet so great was my natural diffidence, and want of resolution, although deeply impressed with the duty, that I did not engage in the performance of family prayer. Now again, the Lord sends my son to reprove me in this thing. My son asked his mother in my presence, if all good people did not pray? To which his mother answered, yes. He then asked his mother if his papa was a good man? To which his mother replied, yes, my dear, I hope he is. Well then, said he, "if my papa is a good

man, why dont he pray? Miss —— prays every night and morning."

This had the effect I trust which God in his adorable providence intended. I became greatly embarrassed; and at the same time God's holy spirit impressed my mind with the importance of the duty of family prayer; and before closing my eyes to sleep, determined I would commence the discharge of that duty and have ever since, through much weakness and infirmity, endeavoured to continue the same, much to my own comfort, and not in vain to the great blessing of my family.

Yours, Dear Brother, L. M.

For the Luminary.

ON BIGOTRY.

The reader must understand us. The bigotry we mean to speak of is of the religious sort. We mean to speak of the bigotry which is so much, and so *naturally*, despised nowadays—which has been wrung in the ears of the Christian public; in a way so unrelenting—but which, at length, like the term *Methodist* (which was also a term of reproach at first) hath come to designate an honourable character of mind, in the estimation of those whose regards are the most worthy of attention.

The characteristics of the bigot we shall mention; and will leave those who can, to appropriate to themselves an appellation so noble.

1. The bigot loves the truth.....He consults not, selfishly, the temper of the day. His object is, to cause, in his measure, *the truth* to obtain amongst men;—the truth which, Jehovah thought it worthy of Him to communicate, to a dying world;—the truth. which the Holy Spirit breathes into every disciple's heart, and by preach ing which Jesus Christ displeased the Sons of wickedness.—This is what the bigot loves. He loves it—*because* it comes from Heaven. He loves it—*because* it was brought through Jesus, instrumentality—and *because*, by it, men are to be "sanctified".....Nor is it astonishing that the feelings of the bigot, in regard to truth, should not be relished by men. They do not love truth, nor the lover of truth. They *profess* not to hold him in regard—because of his heart being fixed on *party dogmas* merely: but, verily, it is *the truth* which they cannot relish—and *the bigot, as truth's friend.*

2. The bigot, too, is full of Charity .....Indeed although it may seem strange to some, yet we will venture to pronounce the *genuine bigot* to be the *very most* charitable man under Heaven—because he is the only man who will still love, and still benefit, not only his bitter foe, but the foe who is in the *act* of doing him every possible injury. —We have somewhere, in our childhood read with admiration, of a person who awoke from slumber upon the precipice's brink, and led to a place of safety, his deadly enemy: Yet how far does such a character as this, fall short of the *bigot;* who actually, not only will forbear to *injure*, but will positively and signally *benefit* the enemy that is in the very act of attempting *his ruin, and the ruin of all that are dear to him*? The bigot loves those who have injured him. He loves those who have injured his family. He loves the foes, of his brethren, and of his God.—And *why* does he hold all these in regard? Why, simply because such is Jehovah's command. "He loves God; and keeps his commandments".....What has the bigot to do with this world's strifes? They have nothing to do with Heaven, and he has nothing to do with them: They are abhorred of his God; and, therefore, he abhors them.—His object is—to attain to eternal life—and to see others attain to it: He would, too, be the *means*, in regard to others, of their reaching that "House not made with hands, eternal in the Heavens;" be-

cause the *Saviour he adores*—"came into the world to save" the "Chief" of sinners—"came to seek and to save that which was lost".....It is then something worse than farcical, to speak of the *malignant nature* of the bigot. It is *men's sins*, which he hates: As for *men*—is it not evident, that he *cannot but love them?*

3. The bigot is humble.....If he can render glory to Christ, that he came to save sinners; he can render a glory, yet higher—that Jesus would *save him*, the *Chief* of sinners.—And considering himself a *sinner;* he does not exult at the idea of his own intellect—or his own any thing. What compensation is the fact of his being intellectual, informed, or wise—or of his having any thing which the world would reckon an advantage,—*for this melancholy truth—that he is a sinner?*—But, in reality, the bigot is aware that all the powers of his mind and of his nature, have been impaired and degraded by sin;—that man, now, bears no comparison with man, in his original state of rectitude;—and that to be proud of what moral evil has left of man's first constitution—would be—to play the part of a mad merchant, who sees his richly laden vessels a ruin upon the strand, and pompously exults him over the wreck..... No, no; the bigot is not *weak* enough to feel triumphant, at the view of his *weakness*. He recollects, on the other hand, what he would have been, but for transgression; and he weeps, and humbles himself into the dust, at the melancholy remembrance.—And if he likewise recollects what *Grace* hath, individually, done for him; does he not recollect also *that it was Grace which did it all?* So that there is no room for boasting. He now is no longer the willing slave of Sin and Satan; but he owes this fact to *Grace:* He is now made gloriously free under the Gospel of Christ; but that he is so, he owes to the *Grace of God*: We repeat, then, that "boasting" is as effectually "excluded" with the bigot—as it would be with one that had been restored to life from the dead, by the Divine Being: nor can the one character, more than the other, exclaim, in reference to what has been *done for* him, "*What wonders have I effected.*"

4. The bigot, in the midst of all his humility, is *a very hero*.....He is not, indeed, an hero, after the notions of men. He would tremble to lose, even to *risque*, his life, foolishly.—No, he could not be induced to risque *his own*, or *another's* life, in a duel.—What! would he dare go from the field of murder to the Judgment Bar of Jehovah?—But although you find him, never acting the character of *false* heroism; you will see him, at all times, ready to brave *whatever* danger may be in *the path of duty*—and humbly triumphing at any prospect of suffering for his Lord and Saviour.....Is he not then, worthy to be admired by us? Nay, how incomparably is this person more to be admired and approbated, then the *assassin*, whom the world is sometimes weak enough to distinguish with the epithet of—*Brave?*—The one has the courage to obey the dictates of Conscience, the Command of God—though *men* upbraid him for doing so;—whilst the other, meanly shrinks from duty, to obtain the senseless plaudits—or if you will, to avoid the senseless censures—of worms like himself.—We hope it were needless to draw the comparison at length.—But let it become *duty* to *endanger*, not only *reputation*, but life: Suppose the period to have arrived when true *Charity* (or the Love of God, and of Men) shall urge the bigot to despise personal peil or danger:—And you shall see this man of humility armed with true gospel daring—ready to endure the tortures and the death, which have immortalized Stephen, Paul, the Martyrs of the dark ages, and those whom Mary of

England sent to a premature crown of Heavenly reward.

Every thing this Character will *not* do—every thing he *will* do—in answer to the calls of duty and of God!

Lastly.—The bigot is moved by springs of action of which the world is ignorant—and which appear to lead to contradictory results, only because men know nothing of them.....At one time you shall see him, gentle as that apostle whom Jesus Loved: At another time, he will assume the decision of the Apostle of the Gentiles. Now he will be *Augustine*, retiring within his own contemplative mind: Under different circumstances you see him, *Martin Luther*, contending against the hosts of Anti Christ—or *President Davis*, encouraging all that would be freemen to flock to the standard of rights, for the purpose of resisting the despot who would arrogate to himself more than belongs to man. Still, however, the *bigot* is preserved: and still our worthy is moved in his conduct by the same spring—*Jehovah's will, and mankind's substantial good.*

These are some of the characteristics of bigotry. We might largely exemplify them. For all the Apostles were bigots—and all the most sterling christians of every succeeding age have been bigots—and *Jesus Christ Himself* was the *Master Bigot* of all!

We hope the time is coming, when this epithet will frighten no disciple from his duty—by whomsoever it may be used for such a purpose. In truth it is a most illustrious name.—Nor is there any thing but an humble estimation of himself that prevents the writer from calling himself

A BIGOT.

N. B. The writer believes himself indebted to *John P. Campbell* (that most illustrious personage and bigot) for some of these thoughts.

From the Israel's Advocate.

JEWS IN GERMANY.

Frankfort Society.

We have been favoured with the Second Report of the Frankfort Society for promoting Christianity amongst the Jews, which relates the operations of that Society during the years 1822 and 1823. We are much pleased with the comprehensive view of the general subject taken by our friends at Frankfort, and we insert the following extracts.

On the 20th of October, 1821, a Jewish teacher from Baden, after having been instructed in the truths of salvation, made his public profession of faith, and was baptized into the death of Jesus.

The same privilege was also granted on the 2d of November, to an Israelite veterenary surgeon, who has since been taken into employ by the Dutch government, and, as we understand, has received an appointment in the colonies.

On the 21st of December, a Jewish student of medicine was received into the Christian church by baptism, after previous instruction and profession of faith. He is now in Holland, where he carries on his profession with success.

On the 26th, a Jewish teacher from Moravia professed his faith in the Son of God before the congregation, and became a member of the Christian church by baptism.

An Israelite tradesman had for some time been in connection with our Society. We had great satisfaction in observing his growth in grace, and how the love of Jesus filled his heart. He was admitted into the church of Christ by baptism on the 11th of January, 1822.

On the 22d of February, a Jewish student, from Prussian Poland, was baptized. He had been previously connected with Christian professors of

universities, and he was admitted to baptism in consequence of the earnest desire he had expressed to make a public profession of his faith in the Lord Jesus.

In the beginning of the same year, an Israelite teacher arrived here, who for some time had resided in Switzerland; he had there come in contact with some pious Christians, which had proved a blessing to his soul. He had already experienced the power of faith in Jesus Christ, and was well acquainted with the New Testament; but wishing to be more firmly established in his faith, he requested further instruction; at length he made a public statement of what the Lord had done for his soul, and became a member of the church of Christ by baptism, on the 14th of April.

In the month of April, 1823, an Israelite of considerable attainments, who had studied medicine and other sciences, came here with recommendations from Berlin. Family connections had prevented his joining the Christian church in that capital. Proper instruction was given to him, and after having made his profession of faith before the congregation, he was baptized on the 16th of May; we have every reason to hope that that day will ever be kept in blessed remembrance.

In the month of July, a young Israelite female was recommended to us, who manifested a strong desire for the blessings of Christianity, and wished, as she expressed herself, to become a real Christian, and to be assured of her interest in the everlasting salvation of the Lord Jesus; as she could not read German, she set herself immediately to acquire that knowledge. She received also proper instruction in the doctrines of the Gospel, and on the 26th of November she made her profession of faith, and was baptized.

Many more hopeful Israelites have also applied for baptism, but for reasons already specified, we have not been able to meet their wishes.

Jewish Expositor.

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Letter from Mr. J. P. Goldberg.

We select the following particulars from the letter of Mr. J. P. Goldberg, dated Dresden, August 27 1824.

The confession of a Jew in Frankfort, Germany, was as follows:—

"When I arrived in this town, I attended sermons in the New Temple, anxiously expecting to be informed why God for so long a period had withdrawn his favour from Israel, and by what means we might be restored to the lost happiness and glory. But I heard nothing but sweet-sounding phrases, which gave me neither instruction nor comfort. There is no saying what these teachers would make of us. Not Jews certainly; for they put aside all that distinguishes Judaism from other religions. Neither would they make us Christians; for they strongly dissuade us from embracing Christianity; so that I am ready to exclaim, with the prophet, Who shall have pity upon thee, O Jerusalem? Or who shall bemoan thee? Or who shall go aside and ask how thou doest?" Having explained to him what the Lord is doing in these days for the conversion and restoration of his people, I exhorted him and the others to offer up their prayers to the God of our fathers for the enlightening of their understanding, unto a diligent and candid examination of the New Testament, comparing it with the Old Testament, assuring them the result would be, that they would see the promises of the Messiah fulfilled in the person of Jesus of Nazareth. They listened with great attention, and when I had finished, their spokesman asked very earnestly, "Do *you* really believe in Jesus Christ, so as to worship him as God?" Instead of replying, I arose, and folding my hands, of-

fered up a prayer in Hebrew, to the glorified Saviour, to whom all the ends of the world must look for salvation, since he is God, and there is none else, Isaiah xlv. 22. During this prayer they became still more attentive, and they left me deeply affected, promising to read the New Testament and to seek the salvation of their souls. My fervent prayers went with them.

After my return to Dresden, the Christian friend who had assisted me in distributing tracts, wrote me from Leipzig as follows: "It is a pity that you left Leipzig so soon. Many Jews who wished to call upon you, were grieved to learn that you were gone. Jews from Brody have requested your direction, being determined, if possible, to wait upon you at Dresden. I cannot be sufficiently thankful for the blessing which has attended your visit here. There never yet has been so great a stir among the Jews. Many, indeed, are angry, but that is no bad sign."

Here in Dresden the Lord continues his blessing upon our work; though trials of our faith have not been wanting. The number of pupils in our institution has increased. A Jewish mother, who in her own person is seeking deliverance from Jewish ignorance and superstition, and attends me for instruction in Christianity, has committed to our care her son, ten years of age. The brother of this Jewess is ready to become a member of the Christian church; and he has placed his two daughters, six and eight years old, in our institution. Our female association has taken under its protection the son of a Jewish mother, six weeks old, to be brought up in a Christian famiiy, till of sufficient age for the institution.

An Israelite youth from Krotoshin, in Poland, a furrier by trade, who attended Christian instruction at Berlin for a month, but from want of employment could not continue there, has been recommended to us by Professor Tholuck. He has found work; his master is well pleased with his skill and Christian conduct, and readily allows him the time requisite for his further instruction. As far as I can judge, he is sincerely seeking the salvation of his soul by faith in the crucified Saviour.

In the month of June we had a visit from the Rev. Christian Gottlieb Barrh, of Stutgard, agent of the Basle Society for promoting Christianity amongst the Jews. His object was to communicate the wish of the Basle Society, that all the Societies in Germany for promoting Christianity among the Jews, should unite themselves into one central union, and that some well-qualified individual, residing at Basle, who should devote himself exclusively to the Jewish cause, should be the leading agent, to correspond with all the Societies, and establish amongst them, as far as possible, an uniformity of principle and of proceeding. It was stated, further, that the Basle Society has in view the establishment of a colony of proselytes at Sitzenkircher or at Bruggen, as also the publication of a periodical work upon Jewish matters, &c. Our committee seem to think a central union, the appointment of a central secretary, and the publication of a central journal, might perhaps be desirable, but that the plan would be attended with many difficulties.

Ibid.

REVIVAL IN CEYLON.

We mentioned, in our last, the animating fact, that in the Island of Ceylon, as many as 80 individuals had recently obtained hope of pardon and acceptance through the merits of our Lord and Saviour Jesus Christ. Some particulars concerning the revival are contained in the following letter from one of the female missionaries at that station, to the Editor of the Religious Inteligencer *Bost. Rec.*

Oodooville, *Jaffna*, March 28, 1824.

You have no doubt wondered at the goodness of God to us so unworthy, and you will wonder still more when you hear that he has lately poured out his Spirit, so that we have seen nearly every individual connected with our station *inquire*, "what shall I do to be saved." The work commenced at Tillapally, about two months ago; then at Oodoovile, Manepy, Panditerripo and Batticotta. In the boarding schools, study has been laid aside for many days together, and laborers have in some instances, been released from their employments. It has appeared to us a great work, and we see no evidence that it is at an end. *At our stations*, those who have appeared well, *generally* appear to be going forward and there are occasionally, new instances of awakening—some among the school masters, and a few others from without have been affected, and there is a general inquiry abroad, concerning this new and strange work. In the town of Jaffnapatam especially, one school is much affected, and the nominal christians of Ch. David's church, are awaking from their sleep of something worse than heathenism. We are much encouraged in the hope that the Lord will make a long and thorough work in this dictrict; and though to him it will be easy, to us it will be *hard work*, for we have found nothing wear upon us like the recent anxieties and labours with inquiring souls. It will, I hope, furnish a *new plea*, for calling loudly for more *labourers*. I would mention the number of hopeful converts, but we scarcely allow ourselves to count them, and much less *believe* that they will all preserve to the end. About 80 profess a hope, but they are most of them children, some not more than 8 years of age; they are exposed to numberless temptations, and if half that number endure, we shall have much reason for gratitude.

I know of nothing that appeared as a preparation for what we have seen, except a day of fasting in December, which was an uncommon day to most of us. At Oodoovile, we had been chastened for some time, by the illness of Mr. W. and myself with our children, but in other respects as usual. The prayer meeting on the first Monday in February, was a time of *wrestling* at the throne of grace, when the "Spirit seemed to make intercession for us, with groanings which cannot be uttered," and since that time the spirit of prayer, which was before given to some extent, has been abundantly increased, so that days, and almost nights, have been spent in *waiting before the Lord*, as I never witnessed before. It seems to be a greater privilege to pray than it ever was before, and we can get nearer to God, as though he were a companion and friend, and order our own cause before him.—I could give you many interesting particulars, but the short limits of a letter, do not allow it. You will no doubt, pray more for this mission, than you have done, and many friend who heart of what the Lord is doing, will give thanks for such answers to their prayers, and be encouraged to plead with new faith and hope.

Intelligence from the South of the Island, gives us reason to hope, that the way is there preparing, for the coming of the Lord, and Mr. Rheinius gives us some encouraging facts, respecting appearances in some parts of the continent. We most cordially unite with friends at home, in praying that this may be a year of great displays of divine grace and glory.

REVIVAL IN EASTON, Ms.

The Revival in Easton already numbers as its fruits no less than *seventy* individuals, some of whom may well be called monuments of grace. The cloud of mercy which is thus refreshing that portion of our Zion, seems now to have extended, and is sheding its bles-

sings on other towns in the vicinity, rejoicing the hearts of Christians, and humbling the pride of many an impenitent sinner. *Bost. Rec.*

We learn that Sabbath before last, *twenty-three* individuals were admitted to the Branch Church in *Salem*, under the pastoral charge of Rev. Wm. Williams. The Revival is still very interesting. O that men would, praise the Lord for his goodness, and for his wonderful works to the children of men. *Ib.*

American Indians.—The Report from the office of Indians affairs [contained among the Documents accompanying the President's Message to Congress] shews that there are 12 schools established among the Indians, on various points of our country, and that there are 910 pupils at school. These schools are all established by various religious societies—and it is gratifying to hear it said by the officer charged with the Indian Department, "that the Reports of the Superintendants of these schools are highly satisfactory, and demonstrate that no insuperable difficulty is in the way of complete reformation of the principles and pursuits of the American Indians." Yet these are the beings whom the Governor of Georgia would exterminate, if they will not consent to be robbed of their lands?

[*American.*

Within the last year no less than 50 Cherokee Indians have been added to the Christian Church, all of them giving satisfactory evidence that they have been with Jesus. From the island of Ceylon intelligence has just arrived, that 80 individuls, who but a few years since were shrouded in the darkness of heathenism, have become the subjects of renewing grace, and are rejoicing in the God of their salvasion.—*Boston Recorder.*

THE WIND.

The Wind has a language I would I could learn;
Sometimes 'tis soothing, and sometimes 'tis stern,
—Sometimes it comes like a low, sweet song,
And all things grow calm, as the sound floats along,
And the forest is lull'd by the dreamy strain,
And slumber sinks down on the wandering main,
And its crystal arms are folded in rest,
And the tall ship sleeps on its heaving breast.

Sometimes, when Autumn grows yellow and sear,
And the sad clouds weep for the dying year,
It comes like a wizard and mutters its spell,
I would that the magical tones I might tell,
And it beckons the leaves with its viewless hand,
And they leap from the branches at its command,
And follow its footsteps with wheeling feet,
Like fairies that dance in the moonlight sweet.

Sometimes it comes in the wintry night,
And I hear the flap of its pinions of might,
And I see the flash of its withering eye,
As it looks from the thunder cloud sailing on high,
And pauses to gather its fearful breath,
And lifts up its voice, like the angel of death,—
And the billows leap up when the summons they hear,
And the ship flies away, as if winged with fear,
And the uncouth creatures that dwell in the deep,
Start up at the sound from their floating sleep,
And career through the waters, like clouds through the night,
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New Monthly Magazine.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, FEBRUARY 2, 1825.

FROM THE WESTERN MONITOR.

WILLIAM BOON, ESQ'R.

DEAR SIR,—The inquiries which you have made of me in the last Western Monitor, were prompted, I presume, by the conversation I had with you in this town on Short-street two weeks ago. In that conversation the principle topic was your petition to the late Legislature relative to Transylvania University. I informed you that it had been insinuated that I had secretly aided that petition while a member of the board of Trustees, which however so far from being true, that I had not known of its existence until informed of it by the short notice taken of it by the Editor of the Western Monitor. I morever took occasion to express my disapprobation of that part of the petition, of which I had however only heard, in which it was charged that the board of Trustees had mismanaged the public funds, if designed to apply to any transaction which had occured since I had been a member of the board. You observed to me that a number of my Baptist friends and other acquaintances had thought my conduct somewhat strange in supporting the institution as I had done, and had talked freely about it, as you have intimated in your address to me. I replied that the board hath been often improperly censured, and that in the circumstances in which they were placed I was convinced that they had done all that they could do without a *radical* change. I moreover informed you that I had resigned my seat in the board, and should no longer preach in the chapel. You suggested to me a disposition to make some inquiries of me in the public papers. I replied that if you did I would reply or not as I saw proper.

I readily acknowledge my obligation to the community at large, and to the religious denominations in particular, to give an account of my stewardship while acting as a member of the board of Trustees. There are however but few incidents connected with my agency of much interest, and these for the most part relate to the religious principles, and their influence, of the President; of which however I shall say nothing only in reference to his official or public station.

Nothing but a strong sense of duty, and a firm belief that *real* and *lasting* advantages may be *saved* and *gained to our town and country*, both in relation to the future prosperity of the University, and the Religious and Moral interests of the youth of the west who shall be hereafter educated, by wise and prompt measures, could overcome my almost resistless disposition to remain silent, in complying with your request. I repeat it as my deliberate judgment, that by wise and prompt measures, real and lasting advantages may be saved and gained to our town as well as to our country. Our town will feel a lasting injury if the University be not preserved in prosperity among us. In its present state it *cannot* be. Other Colleges are about to be erected, and one professedly in consequence of what is wrong and wanting in Transylvania Uuiversity. If these things be not rectified and supplied in proper time our institution will go down and others will rise upon its ruins. They will gain all the advantages which we shall have lost, and having once lost them we cannot regain them.

The popular cry that a full and free investigation of the subject is opposed to the interests of the town, is an egregious error. This is the only method of ascertaining and anticipating evils and applying the remedy. No person who

feels an interest in the prosperity of Lexington ought to be opposed to a free and full investigation and the adoption of whatever measure may be necessary. I speak only of the College proper, of which I shall say more hereafter.

The Medical School possesses in itself the means of its prosperity and perpetuity in the superior talents of its professors. All that it needs from us is liberal aid in erecting suitable buildings for lecture rooms, &c.

In complying with your request an opportunity will be afforded me to say something about the religious instruction which ought to be given in our public institutions and private schools, both to our male and female offspring, and especially to the youth in Transylvania University. In the observations which I shall make on this subject, I anticipate the concurrence of all the religious denominations in our country, and indeed of those who belong to no denomination of christians, who feel a proper concern for the moral character, usefulness, prosperity and happiness of their children in life.

I feel the greater concern on the subject of Transylvania University by reason of the peculiar situation of the Baptist denomination in the western country. They have no college of their own in which to educate their sons and do not comtemplate building any, but depend principally upon that institution for that purpose. In Transylvania University they desire only a *common interest* upon proper principles, principles which at the same time they will secure their sons from the influence of scepticism and infidelity, will insure to them instruction in the evidences of the religion of the Bible without *any sectarian peculiarities* imparted or conducted by those whose professions and conduct are in accordance with that religion.

Yes, a reformation is called for. How that reformation is to begin, and where it is to be begun—how it is to be effected, and in what it will consist, and the advantages to be realized, are subjects for future consideration, on which I design to say a few things. I know that in my present undertaking, to which you have invited me in behalf of a number of the Baptist brethren and other citzens, and to which I am prompted by a sense of duty, I am liable to incur the displeasure of a number of the personal friends of President Holley. To these persons I can only say that I have no enmity towards that gentleman or themselves. I am not insensible to his merits, and shall endeavour, as I ever have done, to do justice to them, while I show what I conceive to be real defects in him as President of Transylvania University, which are connected with the objects of your inquiries.

The statements which I shall make I will endeavour to be correct in; and should I err, which if I do, will be unintentional, I shall be ready and willing at any time to correct. I trust that any who may write on the subject will do it as you and myself have done in their own proper names.

I feel conscious of having pursued an honourable, impartial, friendly and consistent course of conduct towards the President of Transylvania University and the community, in what I have done as a member of the board of trustees, and I design that my future course shall be equally consistent with the principles on which I have heretofore acted. In manifestation of my former conduct, and in pursuance of your request, and to disclose all that I know, I will commence a narrative of facts in the next Western Monitor, with my observations in reference to the objects of your inquiries, in which I have had any participation, since the first election of President Holley in 1815.

I am, respectfully, Yours,
JAMES FISHBACK.

CONGRESS.

There was a vote taken yesterday, in the House of Representatives, which we regard as a favorable augury of the success of the bill for the continuation of the Cumberland Road. We refer to the vote, by a majority of 10, to fill the blank in the bill with the sum of 150,000 dollars.

The House was full, and we consider the vote as almost decisive of the success of the bill. The vacant places and privileged seats of the Hall were crowded with ladies, and the gallery was filled with the lords of creation, attracted by the expectation, apparently, of hearing Mr. CLAY speak on the occasion—in which expectation, it will be seen, they were not disappointed.

Nat. Intel. Jan. 18th.

Georgia.—A resolution, which was offered in the Georgia legislature, at its late session, requesting the representatives in Congress from that State, if it should appear that Mr. Crawford cannot succeed to the presidency, to vote for General Andrew Jackson, was negatived by a large majority.

Nat. Naz.

"The following toast, drank with much applause, at a recent celebration in this city, was handed us yesterday for publication:

"The Hon. JOHN C. CALHOUN, Vice President elect—May *divisions* and *sub-divisions* produce a *constant collision* in Congress until the 4th of March, that he may be hailed the Chief Magistrate of the nation."

Bost. Com. Gaz.

NEW-YORK LEGISLATURE.

Extracts from the Govcrnor's Message.

Mechanic and scientific institution of New-York.—The Mechanic and Scientific institution of New-York, has been established for the purpose of diffusing the benefits of science throughout the various mechanical professions, by means of lectures, apparatus, models, books and public exhibitions of works of ingenuity, skill and industry. The usefulness of this institution would be greatly enhanced by the erection of an edifice adequate for its purposes; and it is believed that an appropriate site may be concurrently granted by the state and the city of New-York, without inconvenience to either, from contiguous property in that city belonging to both, and now unoccupied. As this is the first organized school of the kind in the world, and is destined to increase the skill, and elevate the character of our mechanic interest, by applying philosophy to the arts, and imparting the benefits of science to that most useful body of our fellow citizens, its claims upon the public bounty will not escape your favourable attention.

Board of Internal Improvements.—The Governor considers the Erie and Champlain Canals as only the first of a series of great improvements. If the resources of the state are wisely applied and forcibly directed, he thinks that all proper demands for roads and canals in every part of the state may be answered in due time and in ample extent. For this purpose "a Board for the promotion of internal improvements, composed of well informed citizens, ought to be constituted, with authority to consider and report on all subjects relative to the establishment of communications by land and water; by roads, railways, canals, bridges, and water courses, and with a general superintending power over their construction."

The message concludes as follows:

"We possess a territory of great extent; a soil of inexhaustible fertility; a climate of undoubted salubrity; subterraneous wealth almost boundless; incalculable extent of manufacturing power; positions for prosperous com-

merce unsurpassed upon the globe, vast public property in lands, stocks and canals; a flourishing treasury; a prospective and certain revenue of millions; a system of laws under which the rights of persons and property are secured, and still susceptible of great improvements—and above all, may we not say without arrogance and without flattery, that our population is religious, moral, industrious, intelligent, enterprising and high-spirited, profoundly conscious of its rights, its duties, and its blessings; with the principles and feelings of freedom engrafted into its moral and physical being? Enjoying, as we do, these transcendant blessings, it remains for ourselves to determine whether we are worthy of the career which the author of all good has opened to us, whether we have wisdom and virtue enough to become what he has given us the means, and indicated as his wish, that we should become, a main pillar in the great and glorious fabric of freedom and social happiness, reared by the valour, established by the wisdom, and cemented by the blood of our fathers, blessing as we are blessed, and ministering as we have been ministered unto;—or whether we are to prove recreant to those elevated and imperative duties, and by wasting our strength and sullying our character in petty cabals, intrigues and local agitations, commencing in folly and terminating in disgrace, we cast away the rich bounties of heaven, undermine our own prosperity, and retard the establishment of principles associated with the exalted destinies of freedom, and identified with the primary interests of the human race."

The number of manufactories in Massachusetts appears, by an official account, to be 161, possessing an aggregate capital of $21,465,000. Of these, 6 are for manufacturing glass, and the remainder for iron, wool, cotton, leather, lead, flax, hemp, silk, wire, salt, &c. and it is believed the property invested in them considerably exceeds the amount of their chartered capital.

Nat. Intel.

Commerce of Louisiana.—There entered, in the district of Mississippi, (New-Orleans) in 1823, 133,349 tons; of which 26,204 tons were Foreign 107,-144 American—of which 53,627 were Coastwise, and 53,517 were in Foreign trade.

Export in 1822.

Coastwise.	*Foreign.*	*Value.*
5,708,910	7,057,538	12,761,448

Export in 1823

3,762,820	6,842,588	10,605,408

Independence of Greece.—The London Globe and Traveller of the 22d of November, says,—"It appears by letters which have this day been received from Vienna, that negotiations are really going on for recognizing the independence of the Greeks, and that the three great Powers, England, France and Russia, were perfectly agreed as to the principle upon which it should be proposed, while Austria is exerting all her influence to prevent it. It is said in the letters, that this principle is understood in Vienna to be an annual sum to be paid by Greece to Turkey, or a sum at once paid down.

N. Y. Spec.

[*Official papers.*]

NEGOTIATIONS WITH FRANCE.

Mr. Brown to Mr. Adams.

"Paris, September 28, 1824.

"SIR: Little has occured, of importance, during the present month, except the death of the King. This event had been anticipated for nearly a year; he had declined gradually, and the affairs of the government have been for some time, almost wholly directed by Monsieur, who on his accession to the throne, has declared that his reign would be only a continuation of that of the late King. No change in the pol-

icy of the Government is expected, and probably, none in the composition of the Ministry. The present King is satisfied with Mr. de Villele, who is at his head, and if any of its members should be changed, the spirit in which public affairs are directed will not, it is believed, be affected by that circumstance."—*Nat. Gaz.*

According to a recent enumeration of the inhabitants of the city of Washington, it appears that the present population amounts to 16,605, exclusive of those in the fort, barracks, and navy yard, being in the public service.

Ib.

MATHEMATICAL DIARY.

We have just received the first number of a work with the above title published in New-York, and conducted by Professor Adrain of Columbia College in that city. It is to be issued in quarterly numbers of 24 pages each, at one dollar a year, and is designed to promote and embody new researches and improvements in Mathematics. It contains also a collection of questions, proposed, and to be solved, by ingenious correspondents. In the first number is an interesting essay on the quadrature and rectification of the circle.

Fam. Vis.

Burning of Water.—Mr. Augustus Day, of Philadelphia, has invented a stove, by which, it has been calculated, a room may be kept warm for a whole day, and no more than four cents worth of Lehigh Coal be consumed in that period. It is of small size, and in shape an inverted cone, with several longitudinal openings near the apex. On a grate within, rests a small quantity of coal. A pan of water placed beneath the openings, ensures a constant supply of vapour. In passing through the ignited coal, the aqueous vapor is decomposed, and we have that powerful heat which is produced by the combustion of oxygen and hydrogen. The cover of the stove is attached to a moveable section of pipe, which is raised and lowered by a fixture similar in principle to that of a suspended lamp, and by this contrivance the fire is regulated. So powerful is the heat, that a small quantity of water thrown into the stove, is immediately decomposed, and the combustion of its competent parts follows of course. Of this we have ourselves been witness.

[*Phil. Gaz.*

From a late English paper.

Most Marvellous Dicovery.—A very ingenious young man of the name of Vallance, has circulated proposals for superseding all the usual modes of conveyance by land, by what he calls "conveyance *in vacuo*;" that is to say, he proposes to lay enormous pipes, say from London to Falmouth: at the latter place an apparatus is to be provided to exhaust the air out of, and produce a vacuum in the pipe; and when the vacuum has been produced, the London end of the pipe is to be opened, so as to allow the air to rush into it towards Falmouth. This apparatus once fixed, Mr. Vallance asks, "Would not (air being known to rush into a vacuum at the rate of nearly one thousand miles an hour) a most rapid motion take place inside; and supposing there were any light body in the pipe that nearly filled its bore, would not this body be driven towards Falmouth at the rate of perhaps several hundred miles an hour? and if it would, have we not a principle of motion held out to us, which admits of elaboration, into means of intercourse rapid to a degree, of which we have no conception?"

The Grand Lodge of the State of North Carolina, has voted five hundred dollars towards erecting a Monument at the grave of Washington, at Mount Vernon. A similar grant, it will be recollected, was made by the Grand

Lodge of New-Hampshire, and that of Tennessee. *Nat. Gaz.*

From the Cincinnati Literary Gazette.

RELIGIOUS MISSIONS TO THE INDIANS.

Fortunately for the cause of humanity, and for the discharge of the great moral debt which we owe to this miserable race of beings, deep interest has lately been excited upon this important subject. A spirit of inquiry has awakened, which cannot but produce beneficial results. The obligations under which we are placed, as an enlightened and Christian community, to teach our wretched neighbours the blessings of civilization and Christianity, are universally felt and acknowledged. We have driven them from the Atlantic to the Mississippi. Our forefathers, who landed upon this continent, found them numerous, high spirited, and powerful. They are now few, depressed, weak and miserable. For the fair possessions which once were theirs, let us give them a more precious inheritance:—a gradual participation in those blessings, natural and intellectual, civil and religious, which have fallen to our lot.

There is reason to believe, that the failure of the Jesuits was owing to the principles upon which their operations were conducted, rather than to any intrinsic and insuperable difficulties in the object itself. It is easy to teach an Indian to comply with the external forms of the Church; and he may make the sign of the cross, when he has no ideas, practical or speculative, upon the momentous subjects which alone gives importance to these ceremonies. Any change, to be permanent, must be gradual and general. We must teach the Indians, by their own observations, the value of our institutions. We must induce them to abandon their present erratic life, and to establish themselves permanently. We must convince them that the scanty and precarious subsistence, which is now furnished by the chase, will be acquired with less toil and more certainty, by the labour of agriculture. We must teach them, above all, the the value of seperate and exclusive property—the cardinal principle in our own attempts upon this subject. In fact their physical and moral improvement must be contemporaneous: Each will alternately act as cause and effect.

If this great cause be placed in proper hands, and prosecuted with zeal and judgment proportioned to its importance, we may safely anticipate a successful result. But it must be the work of time and labor. It cannot be accomplished speedily or easily. Inveterate habits must be eradicated, strong prejudices encountered, and the feelings and opinions of a whole race of human beings entirely changed, before complete success can attend our exertions. But such a bloodless victory would be more important to the character of our country, than the most sanguinary battle which stains the pages of history.

The article on Religious Missions to the Indians, which we extract from the "Illustrations of Ontwa," is by Governor Cass. His observations on the subject are the result of a most intimate acquaintance with the Indian character, and should receive the most respectful attention of those who feel interested in the melioration of the condition of the Indians. *Ib.*

ANDOVER SEMINARY.

From the Catalogue of this Institution just published it appears that the whole number of students is 117—viz. Seniors, 35—Middle Class, 37—Juniors, 45. There are also five resident Licentiates. Of the students 26 are graduates of Dartmouth College, 21 of Yale, 20 of Middlebury, 9 of Brown, 8 of Hamilton, 7 of Harvard, 6 of

Williams, 5 of Bowdoin, 4 of Union, 3 of Amherst, 1 of the University of Vermont, 1 of Upsala in Sweden, and 6 are not graduates of any college.

Bost. Rec.

MALAY LITERATURE.

A Malay press has been established at Bencoolen, which some of the natives seem desirous of employing in printing their favourite books. Proposals are in circulation for printing, by subscription, a very popular native work, called "The Crown of all Kings." It is one of the best books, both in style and morality, which the Malays have among them. We subjoin a specimen:—

"The vehicle of human life never stops: it is always moving; but man does not know it. Every breath of man is like a step in his journey: every day is like passing a valley: every month is like a mile; and every year is like a league. Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, and approach nearer to eternity. This world is, in truth, like a temporary bridge in the road to eternity; and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it: and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for his journey to another world—a journey which is both long and difficult. He does not wish to load himself with useless burdens: for, the more the business of life, the more thought, anxiety, and trouble, while he lives: and, at death, impatience and regret, that he must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death: and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come. This world is like an inn ont he road, with two doors: those who come to this inn to-day, enter at one door; and to morrow when they leave, go out at the other."

Christian Observer.

NOW IS THE DAY OF SALVATION.

AN EXTRACT.

We must every one of us give an account of himself to God; and before we are called upon to do it, surely some inquiry should be made into our state. Ask yourself the following questions; and, as in the presence of God, and as standing before the dread tribunal of heaven, let conscience frame an answer to each; to be written in the blank spaces.

1. Will the road in which I am now walking lead to heaven or hell?

2. Will the supposed advantages of sin here, be equal to the real and eternal loss of heaven hereafter?

3. Going on as I now do, shall I run no risk of being damned?

4. Have I not neglected many duties, and committed many sins, and hereby provoked God's anger?

5. If God should this moment, or this day, call me to his bar, am I prepared to meet him?

THE BEST.—A firm *faith* is the best *divinity:* a good *life* the best *philosophy*: a clear *conscience* the best *law:* *honesty* the best *policy:* and *temperance* the best *medicine.*

DIED.—Suddenly, on Friday morning the 14th ult. Gen ROBERT G. HARPER, of Baltimore, in the 60th year of his age.

POETRY.

SELECTED

For the Western Luminary.

He seem'd to love her, and her youthful cheek
Wore for awhile the transient bloom of joy,
And her heart throbb'd with hopes she could not speak,
New to delight and new to ecstasy.
He won that heart in its simplicity,
All undisguised in its young tenderness;
And smiling saw that he, and only he,
Had pow'r at once to wound it or to bless.

She gave to him her innocent affection,
And the warm feelings of her guileless heart;
And from the storms of life she sought protection
In his dear love, the home of her earthly rest.
In this sweet trust her opening days were blest,
And joyously she hail'd the coming years,
For well she knew that even if distrest
There would be one kind hand to dry her tears.

He left her—and in trouble she awoke
From her young dream of bliss; but murmur'd not
Over her silent sufferings, nor spoke
To any one upon her cruel lot.
You would have deem'd that he been forgot,
Or thought her bosom callous to the stroke:
But in her cheek there was one hectic spot,
'Twas little—but it told her heart was broke.

And deeper and more deep the painful flush
Daily became; yet all distress seem'd o'er,
Save when the life-blood gave a sudden rush,
Then trembling into silence as before.
At once too proud, too humble to deplore,
She bow'd her head in quietness; she knew
Her blighted prospects could survive no more.
Yet was she calm, for she had Heav'n in view.

She lov'd and she forgave him—and in dying
She ask'd a blessing on his future years;
And so she went to sleep; meekly relying
Upon that Pow'r which shall efface all tears.
Her simple turf the young spring flowret wears,
And the pale primrose grows upon her tomb,
And when the storm its simple blossom tears,
It bows its head—an emblem of her doom.

HEBREW MELODIES.

Oh! snatch'd away in beauty's bloom,
On thee shall press no ponderous tomb;
But on thy turf shall roses rear,
Their leaves, the earliest of the year;
And the wild cypress wave in tender gloom:

And oft by yon blue gushing stream
Shall sorrow lean her drooping head,
And feed deep thought with many a dream,
And ling'ring pause, and lightly tread;
Fond wretch! as if her step disturb'd the dead.

Away; we know that tears are vain,
That death nor heeds nor hears distress.
Will this unteach us to complain?
Or make one mourner weep the less?
And thou—who bid'st me to forget,
Thy looks are wan, thine eyes are wet.

I saw thee weep—the big bright tear
Came o'er that eye of blue:
And then methought it did appear
A violet dropping dew;
I saw thee smile—the sapphire's blaze
Beside thee ceased to shine;
It could not match the living rays,
That fill'd that glance of thine.

As clouds from yonder sun receive
A deep and mellow dye,
Which scarce the shade of coming eve
Can banish from the sky,
Those smiles upon the moodiest mind
There own pure joy impart;
Their sunshine leaves a glow behind
That lightens o'er the heart.